

The Anglican Digest™

*The most widely-read publication
in the Anglican Communion*



ARTHUR HUGHES THE NATIVITY

PURCH

PROCESSED

NOV 22 1999

GTU LIBRARY

THE ANGLICAN DIGEST

ISSN 0003-3278

Vol. 41, No. 6

Printed in the U.S.A.

Chairman of the Board

The Rt Rev Edward L. Salmon, Jr.
Bishop of South Carolina

Editor

The Rev Canon C. Frederick Barbee
The Cathedral Church of the Advent
2017 6th Ave., North
Birmingham, Alabama 35203
Voice: 205-251-2324
Fax: 205-443-8557

Business and Circulation**Inquiries to Hillspeak**

805 County Road 102,
Eureka Springs, AR 72632-9705
Voice: 501-253-9701
Fax: 501-253-1277

E-mail: speak@speakinc.orgWebsite: www.speakinc.org

Mr. Tom Walker, General Manager
Capt W.R. Swindells, Trustees' Warden

Operation Pass Along

501-253-5882

The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Anglican Communion) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rt. Rev. Edward L. Salmon, Jr.; Vice-Chairman, The Rev. Canon James P. DeWolfe Jr., Fort Worth, Texas; William L. Atwood, Kansas City, Missouri; The Rt. Rev. John C. Buchanan, Kansas City, Missouri; The Rt. Rev. Gethin B. Hughes, San Diego, California; William S. Pritchard, Jr., Birmingham, Alabama; Ann Cady Scott, St. Louis, Missouri.

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Anglican Communion. Opinions expressed in articles in The Anglican Digest are those of the authors and do not necessarily represent those of its Board of Trustees.

©1999 SPEAK, All Rights Reserved.

FROM THE EDITOR

The key to Advent is its teaching concerning the coming of our Lord. We prepare for His coming as we look back to His Incarnation and forward to His return in glory. Thus both history and prophecy are part of the Advent message.

Much is made in the popular mind concerning the Second Advent as the millennium approaches. While fanatics fret, the Church simply maintains both her proclamation of that truth and her agnosticism concerning the time (St. Mark 13:32, 33). But, we know that

— He will come as He has promised.

— He will come in majesty to reign.

— He will come to judge the quick and the dead.

So Advent points us to the judgment seat of Christ and bids us be ready.

C. Frederick Barbee

COVER: The Nativity, Arthur Hughes, courtesy Birmingham Museum and Art Gallery, England.

THE MILLENNIUM AND OUR MISSION

We invite TAD readers to consider a one-sentence mission statement for Anglicans in the new Millennium of the Christian era:

"Our mission and purpose is to advance the renewal of Christianity within Anglicanism."

There are three key words here which we would underline. The first is "renewal". The continuing need of the world is to return to first principles, to the source, to the fountain from which God's good for the world flows. "Behold, I make all things new" (Revelation 21:5). Great movements and institutions always do best to go back to the aims that engendered them. The renewal of life is the unique work of God's Spirit. It suggests the potential of Spring beneath the snows of Winter.

The second key word for us is "Christianity". The object that requires renewal is our faith in Christ and our views of Him. Everything hinges on what early 19th century Episcopalians used to call "clear views of truth". We observe throughout history that the Church gets right (again) in proportion to her hold on "Jesus

Christ and him crucified" (1 Corinthians 2:2). When the Person and the Work of Christ are lit up in their true colors, everything else, all moral decisions and all church questions, find their proper shape and proportion.

The third key word for us is "Anglicanism". Note that we place the word "Christianity" first, although we work within an historic or received understanding of that faith, which is "Anglicanism". This means that the renewal of Christianity will bear fruit in that particular representation of Christianity which we have inherited. We are convinced that a return to the fountain of Scriptural Christianity always carries with it buoying implications for the Church visible. If the cart (i.e., Christian believing) is in right relation to the horse (i.e., the Episcopal or Anglican Church), then the whole operation will go forward in order. But the symbol has got to be in right relationship with the One signified.

TAD is optimistic on the Advent eve of the Christian era's third Millennium. We are in fact buoyant, for "Lo, I am with you always" (St. Matthew 28:20).



*A Mansion Prepared...*MEDITATION ON
THE COLLECT FOR
ADVENT IV

We beseech thee, Almighty God, to purify our consciences by thy daily visitation, that when thy Son our Lord cometh he may find in us a mansion prepared for himself...

My rooms are vast. Most of them have sat empty for years. I have closets which are rarely opened, containing old hat boxes, coats that smell of mothballs, old school papers and yearbooks, frayed Christmas ornaments, dresses that will never be worn again, dead bugs on the floor in the corner. I have spare bedrooms with lumpy, mildewed mattresses, back halls that creak when you walk through them, casement windows that let the cold air in, portraits of stern-looking ancestors hanging on my walls.

Most people see me only from the outside. They gaze upon my turrets and gabled eaves and imagine me a charming, gracious, elegant, even a sumptuous mansion. I am glad they do not see within me. My eaves leak. Cold, wet fear penetrates my walls and trickles

down inside, staining and buckling my wallpaper. One hurt feeling, one bit of self-righteousness or self-pity leads to ten more just like it. Resentments breed within my walls like roaches. They crawl over my floors late at night. I try to banish them, but they come back. My soul is infested.

The linoleum in my kitchen is dried and cracking. It peels up from the floor. Beneath it lie grimy thoughts, fantasies, intentions, and memories. My wiring is dangerous, full of suppressed anger that could burst into flame and destroy me. It's all I can do to keep from burning up. Don't stand too close to me. Heavy film covers my windows, the grit of false loyalties and loves, blocking out the sunshine and the stars.

I've been afraid to let anyone in to see what really goes on inside me. I keep everyone on the outside, where I can appear elegant and gracious. My inside is closed, a dark, secret place known only to me. And because I never open my door, its hinges have rusted away; if I wanted to let you in now, I'm not sure I could.

Knock! Knock!

"You can't come in. Go away!"

Knock! Knock!

"Who is it? What do you want?"

"Behold, I stand at the door and knock if anyone hears my voice and opens the door, I will come in to him and eat with him, and be with me."

"No, not you! I know that voice! Anyone but you!"

"I'm not leaving." Knock! Knock!

"But I'm not ready for you! Go away. Come back another time."

"Now is the time." Knock! Knock!

"Well, then...well, just a minute. I'm coming. There. I've loosened the dead bolt."

"That's not enough. You open the door. Invite me in."

"I, uh...all right. I've opened the door. Come in. But stand right there and don't look around."

"Why did you wait so long to invite me in? Did you think you had to fix yourself up first? That's my job. Look - I've brought my toolbox, my heavy-duty vacuum cleaner, new shingles and roofing nails, rolls of wallpaper and paste, new flooring, and mops and soap and scrubbing brushes. I've got it all, everything you need. I've always had it, only you wouldn't let me in. I'm going to clean every corner and crevice, fix you up, throw open your windows and let the fresh air in. I'll remodel you

and make you a mansion fit for myself, for I have not come only for a visit - I have come to stay, to make my home in you, to live in you, to shine through you. All I needed was your invitation.

*-The Rev. Richard H. Schmidt
in Flourishing Oaks*

"THANK YOU"

For many years, I have been a member of the Episcopal Book Club and you have had many excellent selections which were of great help to me. Like so many people, at the time I likely failed to tell you how helpful your selections were for my spiritual growth. A belated "thank you" to yourselves and to the saints who went before you in this work.

*-The Rev. Alban Westin,
Prince Edward Island*

To become a member of the EBC - or to give a gift membership for Christmas - call 1-800-572-7929. See pages 17-18.

RUMOR

Who started the rumor that one needs a lot of money to remember, to rejoice, to celebrate the birthday of the One who chose to become poor for us?

THE FAMILY THAT PRAYS TOGETHER...

Our hearts and minds have lately been filled with concern for our school age children, their safety and well-being. Amidst the cacophony of words on the subject are comments having to do with the role of prayer in the public schools (or the lack thereof). Without delving into the intricacies of Church/state relationships and all that, I would like to ask another question: Are parents turning over to Church and school a basic responsibility which begins with the parents and continues until each young person's Confirmation? Are parents asking Church and school to provide opportunities for prayer which they themselves are not providing?

In another day and time it was common to hear references to "Family Prayer." The "family altar" was not a piece of furniture, but rather a brief period of daily devotions held by the family together. The 1928 prayerbook provided a form for this, as does our current prayerbook (p. 137).

If breakfast is the most important meal of the day, then why not gather the entire family to the breakfast table at the same time each morning to start the day off right with a nourishing meal, and at the close of the meal use the form on page 137 together with the scripture reading found in the *Forward Day by Day*?

I challenge each parent: for every reason you can think of why it would not work for your family to have a daily time of prayer for only ten minutes or so, think of a reason why it would not work for your family to spend some time each day eating. The emptiness of hunger from a lack of food is noticeable; the emptiness of hunger from the soul's lack of communion with each other and God is beginning to become noticeable in the headlines.

Parents, you can do something about this: something tangible, something courageous, something difficult but something you can do.

—The Rev. Charles T. Chapman,
Curate, St. Mary's Parish,
El Dorado, Arkansas

A VISIT TO MITFORD

It was easy to imagine Mitford as I drove onto the rolling, wooded grounds of St. Francis in the Fields Church in Harrods Creek for what had been billed as "An Afternoon with Jan Karon." It was an idyllic spring day – one of those Kentucky Sundays filled with sunshine, redbud and white dogwood – guaranteed to take your breath away.

I was off to Louisville to interview Jan Karon, whose appearance was sponsored by Hawley-Cooke Booksellers following the publication of the fifth Mitford volume – *A New Song*.

"Have you read the new book? How is Dooley?" "Be sure and ask her if she is going to keep Father Tim alive." "I want to know if you think she is Cynthia – I've always thought she was."

The petite, blonde Karon has star quality blended with just the right amount of country girl come home for the family reunion. From her correct pronunciation of "Luhville" to her confession that she was "dyin' to find a hairdresser to touch up my roots" to her statement that Mitford is "a great, mar-

velous miracle; a stunning blessing" the crowd was hers. There were nods of agreement when this former New York advertising executive told of her response to a complaint that there was no sex in her books: "We can say marvelous things without using a barbarous vocabulary." There was applause to the announcement that *A New Song* is #2 on the New York Times best-seller list, "without cussin', mayhem or murder – we're tough-in' it out with Stephen King."

Karon proved herself quite a spellbinding preacher, as well. The sermon that Father Tim preached at St. John in the Grove on mythical Whitecap Island following the storm that devastated church and community read well in the novel. It preached even better, as Karon spoke her own words to a suddenly hushed audience-turned-congregation to end her formal presentation. Mitford began on her front porch, she told them, when she was six years old. "Today I would say that the Holy Spirit just overcame me, and I began to preach; it made me feel as if I was transported somewhere." That moment of epiphany was brought up short by her grandmother who told her that "Girls don't preach." The second epiphany came at age

ten, when young Janice knew she was called to be an author. It took 30-plus years, but now Karon is "an author writing about a priest" – and doing her own share of preaching, as well.

Mitford has something to do with universal longings for a place that feels like "home" sounds in our hearts. With yearnings to understand connections between our own spiritual lives and the way we relate to others. With hunger for deep personal faith that makes a difference. And with the need to know that God loves and uses imperfect people to do His work. Mitford comes across as that kind of place. A place where God is a recognizable part of every day, from the lovable dog who responds to Scripture to the regulars at the Main Street Grill. Where people respect and care for each other. Where bad things do happen to good people – and are responded to with prayer and old-fashioned perseverance. Come to think of it, contemporary joys are treated with age-old – (could be pigeon-holed as old-fashioned) – responses.

"We're all looking for something we recognize in Father Tim," said one Episcopalian. "His parish is not perfect. He is not perfect. But

he is very parish-oriented. He knows his people; he is involved with their lives. Each one of them is important to him whether they are poor or wealthy. They don't have to be on the vestry or in other leadership positions for him to know them and care about them."

The Rev. Robert H. Koon, associate rector of St. Francis, discovered the Mitford books through the chuckles of his wife during her just-before-sleeping reading. Koon, a second-career priest, has been in corporate America – the model for corporate size churches. He believes that Karon, Mitford and Father Tim touch the heart, which is what many people are searching for. "We have to drop the eighteen inches from head to heart," he said. "When you love people, they know it. When you are genuine, they know it. We don't have to spend so much time proving we're smart."

Karon was raised a Methodist and became an Episcopalian when she moved to Blowing Rock, N.C., and experienced the "inspirational outreach" of St. Mary's Church. Today, she worships regularly with a group of believers who pray together and use the Book of Common Prayer. Despite rumors

that she has left the Episcopal Church, she is clear that she is an Episcopalian, deeply in love with her Lord, the Prayer Book and the glorious music of her church. She is equally clear, (as stated to *The Living Church*, duPriest, October 1998), that she is unimpressed by its "sometimes slovenly theology."

"The mainstream church has walked away from its people. There are people everywhere who are thirsty to hear about God's love, who want someone who will love them personally, one on one. Come home, I pray, and feed your people."



A number of publishers turned down Jan Karon's first manuscript. "This will never sell," they said. "Who wants to read scripture verses and follow a small-town priest on his rounds?" Approximately 3

million people to date. For Mitford is a state of mind.

— *Kay Collier-Stone*
in *The Advocate*
Diocese of Lexington



ITALIAN MISSION!

Anglo-Catholics could be, although for different reasons, as hostile to Rome as Anglican Evangelicals. Their argument was that if the Church of England was a valid Catholic Church then Roman Catholics had no place in England. Many would have agreed with Bruce Cornford, the vicar of St. Matthew's, Southsea, who roundly condemned what he termed 'the Italian Mission' for attempts to proselytize from among the ranks of their fellow Catholics in the Church of England, and who celebrated his own idiosyncratic liturgical concoctions at his fashionable south coast church up to his death in 1940.

—*Buildings, Faith and Worship*,
Nyles Yates

PREPARE TO DIE

Advent is the season in which we prepare for the celebration of the Incarnation of our Lord. It is not just Jesus' birthday party we keep at Christmas, but the stupendous event of God taking on our flesh and becoming one of us. So, Advent is a preparation for a big celebration of Christ's Mass, even as we remember that "He will come again to judge both the quick and the dead." Now, there's the difficult but important part of keeping Advent.

During Advent we ponder the so-called "Last Things" of Death, Judgment, Heaven, and Hell. In other words, Advent reminds us that Jesus is coming and we must get ready. During this season we are not only preparing to celebrate the Incarnation, but we are preparing for The End, for the Second Coming. You may think this is an odd matter to contemplate during this time of the year when everyone is busy and rushing to prepare for Christmas – a time filled with all that is bright and joyful – but, one of the most important things we can do during Advent is ponder our own death. Are you ready to die? Probably just

like me, you're not ready. So, how can we get ready during Advent?

The first way is to simply contemplate the fact that each and every one of us is not going to get out of this world alive. You're going to die – perhaps not anytime soon; but we really don't know for sure, do we?

Secondly, after you have come to terms with the fact that you're going to die, then start doing the things to get ready. What might those preparations be? Here's a list of a few: begin living with your family and friends as if you're not going to be with them forever; get your personal belongings in order; pay your bills; make a will (and don't forget to remember the Church in your will); see that your insurance is in order; make arrangements for your funeral and leave the instructions for your funeral with the parish office and your closest family member; tidy up your space at home; tell someone where all your important papers are; make arrangements to do those few things that you have always promised yourself that you'd do before you die; tell your family members and closest friends that you love them; confess

your sins; come to church and receive communion.

Now, the most interesting fact is that when we prepare to die by doing all of the above, then we finally begin to live. The steps of preparation I've listed begin to transform every moment of life that we have remaining.

You see, that's what Advent is supposed to do; make us more alive in Christ!

—*The Rev. Canon Rex D. Perry,
Canon for Development and
Missions, Diocese of Louisiana*



SPECIAL WREATH

Try herbs for your Advent wreath. Such wreaths are made by the ladies in St. Francis Church in Holden, Mass.

Thyme for courage
Basil or rose for love
Rosemary for remembrance
Rue for grace
Southernwood for constancy
Sage for immortality
Burnet for a merry heart
Tansy for thoughts
Mint for wisdom
Lavender for devotion
Wormwood to prevent weariness
Santolina to ward off evil
Ivy as a symbol of God

As one of the ladies, Elsie Schlaikjer, then said: "We enjoy the pungent fragrance of the herbs and the knowledge that herbs were part of our Lord's life from the time he was born and laid in a manger of hay and wild herbs (most likely sweet woodruff, bed-straw, and thyme) to the time he died and his mother went to the tomb with spices and fragrant oils. The presence of our Lord and the companionship of our friends have made wreath making a special time for us all."

—*The Epistle of the
National Altar Guild*

ARE YOU A FUNDAMENTALIST?

If you are a lifelong Episcopalian, or if you were trained in an Episcopal seminary, chances are that you are not.

Fundamentalism was the outgrowth of the Niagara Bible Conferences, initiated by a Baptist minister and supported by many of the faculty of Princeton Theological Seminary. They rejected the liberal tendencies in the Protestant churches and attacked current theories of biblical criticism. They reasserted the authority of the Bible and claimed that it was verbally inerrant. They were suspicious of the universities and placed their trust in newly founded Bible institutes, were wary of the ecumenical movement, and were influenced by the millennium movement of the late 1800s.

Episcopalians were never greatly influenced by fundamentalism. First, because they never got deeply involved in millennial concerns. John Henry Hobart, Bishop of New York in the early 19th century, taught that the Church was the Ark of Salvation. If you were in the Ark (and the Apostolic Succession and sacraments were visible guarantees that one was)

then you had the objective assurance of salvation. Anglicans, in the tradition of Augustine, tended to interpret the Millennium allegorically.

Secondly, the Episcopal Church had long been involved in the Ecumenical Movement. The Chicago-Lambeth Quadrilateral of 1886 held up the Historic Episcopate, Scripture, Sacraments and Creeds as a statement of our minimal requirements for reunion.

UPSWING

In more recent times we have seen an upswing of fundamentalism in the Episcopal Church, especially in the Anglican churches in the Two-Thirds World. It was surprising to see bishops at the Lambeth Conference espousing a literalist interpretation of Scripture and rejecting Biblical criticism.

To understand this at least in part, one has to understand Islam and the Koran, for Islam is a constant threat and challenge to many of these emerging and rapidly growing churches in the Southern Hemisphere. The Christian approach to Scripture is influenced by the Muslim approach to the Koran, as all of us are influenced by the dominant religious and cultural traditions around us.

It is the Muslim belief that the Koran was delivered directly to Muhammad and is not the result of writings that unfolded over the centuries; it does not have a "history." In contrast, the Hebrew and Christian Scriptures do have a history. They were not delivered to one single person at one time as an oracle from God but had many authors who wrote over centuries in a variety of historical contexts.

Confronted by a militant Islam in many parts of the world, some Christians have applied the Islamic understanding of their sacred texts to the Hebrew/Christian texts. But our understandings are very different. We do not claim for our Scriptures what Muslims claim for theirs; and they do not claim for Muhammad what we claim for Jesus Christ.

OUR AFFIRMATION

When we affirm that the Holy Scriptures of the Old and New Testaments are the word of God, we mean that they point to and witness to Jesus as the Word made flesh. As the Thirty-Nine Articles say, "In both the Old and New Testament everlasting life is offered to Mankind in Christ."

Scripture is the primary record of the revelation, but the revelation

itself is the Word made flesh in Jesus Christ. Scripture is more than the human response to the Word, for it is through Scripture itself that we are drawn to and know the Word made flesh. Thus, Scripture is revelatory. It is the account of salvation history, the recounting of the mighty acts of God, and is the norm by which every other revelation, insight and doctrine is measured.

At the same time, Scripture is not the words of God. The Bible was written by human beings who had their own prejudices, biases, cultural limitations and pre-scientific world views. Anglicans have, for the most part, believed that Scripture must be interpreted in its historical and cultural context. Hardly an Anglican is to be found, for instance, who believes that Old Testament law should govern our society and daily lives. No ethical person would countenance executing a disobedient child or stoning an adulterous wife or putting a homosexual to death (although this is still done in some places in the name of God). We should always be cautious in using scriptural lists to determine who is and who is not within the reach of God's love.

For Martin Luther, not all scriptural passages were equally authoritative as a witness to Christ. For him

there was the central core, which was the test for the authority of any particular passage: "*Was Christum treibet,*" – "*What has to do with Christ.*"

DETHRONING JESUS

On the other side of the spectrum from the fundamentalists we find those who would like to dethrone Jesus. Robert Funk, in *Honest to Jesus*, suggests that we should look beneath the Jesus presented in the Gospels and the Jesus affirmed in the Creeds and the Jesus of faith, and "give Jesus a demotion." Dr. Funk does not suggest scuttling the Christian faith but rather revising it, with the dethroned Jesus looking like a vaguely familiar and politically correct Che Gueverra. If that is the case, why bother?

Our faith is centered neither in text as Word nor in a good man – but in the God-Man, the Word made flesh, Jesus Christ, who stands always at the center.

–*The Rt. Rev. Frank K. Allan,
Bishop of Atlanta in Dialog*

EMERGENCY

"I am an important Episcopalian. In case of an emergency, notify a Bishop."

DICTIONARY

AMEN: The only part of the prayer everyone knows.

BULLETIN: 1. Parish information, read only during the sermon; 2. Christian air conditioning; 3. Your receipt for attending church.

CHOIR: A group of people whose singing allows the rest of us to lip-sync.

HYMN: A song of praise sung in a key three times higher than that of most of the congregation.

RECESSIONAL HYMN: The last hymn, often sung a little more quietly, since many people have already left.

PROCESSION: The ceremonial formation at the beginning of the service consisting of acolytes, the celebrant, and late parishioners looking for seats.

RELICS: People who have been going to church for so long, they actually know when to sit, kneel and stand.

TEN COMMANDMENTS: The most important Top Ten list not given by David Letterman.

USHERS: The only people in the church who don't know the seating capacity of a pew.

–*St. John's in the Wilderness,
Gibbsboro, New Jersey*

THE BISHOP'S WIFE (1947)

Directed by Henry Koster
B&W, 109 minutes

This Christmas season, turn off the multi-colored stories of red-nosed reindeer and talking snowmen, put the younger kids to bed, and rent *The Bishop's Wife*, which can be found in the classics section of many video stores.

The Bishop's Wife tells the story of a young Episcopal clergyman (played by David Niven) who has become so obsessed with building a new cathedral, and with the cultivating of the wealthy that this requires, that he is in danger of losing both his vocation and his wife (a glowing Loretta Young). The story unfolds at Christmas in an unnamed city, possibly New York – an unbelievably clean, safe, civilized, and rosy-cheeked New York. (It wasn't so long ago).

Cary Grant, never more charming, is the bishop's new young assistant, who, it turns out, is an angel sent to readjust Niven's attitude. He succeeds in this – and in brightening the lives of everyone around him – without the need for any expensive special effects. Imagine, if you can, a film that

affirms the power of prayer, the wisdom and benevolence of the Almighty, and the value of civilized life and manners. A film which teaches against materialism without preaching socialism. A film which recognizes the attraction between men and women without descending into vulgarity. *The Bishop's Wife* will make you regret the decline of American civilization and long for the return of Christmas Past.

–Clyde Wilson in *Chronicles*

THE PURPLE OF ADVENT

Episcopal churches display the color purple during Advent. In ancient times purple was expensive and used almost exclusively by kings, other royalty and persons of wealth. Purple reminds us of Christ, who is our king, worthy of our obedience, loyalty and love. It also speaks of our need for penitence as we prepare to celebrate Christmas again.

–Paul S. Rees, in *Christian: Commit Yourself, via St. Michael & All Angels, Lincoln Park, Michigan*

*A Dream Come True***OUR BACK
COVER...**

Since its completion last year, word of the serene, hand-built chapel, nestled in the Ozark Mountains near Fayetteville, Arkansas has spread quickly. Named after the chapel's bell gable, which was the final and most difficult mold to make, Bell Gable Chapel was twelve years in the making. After finding his inspiration in the wooden doors and stained glass windows from a redundant English church, Lowell Boynton began building in 1986.

An engineer by trade, Mr. Boynton built the quietly impressive chapel himself. He transported all the stone, built the scaffolding and designed the crane that hoisted the stones and mortar. The ceiling trusses were made from a large local tree destroyed during a storm.

The only parts not made by hand by Boynton are the pews and the spiral staircase leading to the tiny choir gallery. The chapel, built on the Boynton property at the request of Mrs. Boynton, seats 45 persons.

Although primarily a family

chapel, everyone is welcome and it is open daily for prayer and meditation. It is under the auspices of the Traditional Episcopal Church and regular services are conducted according to the 1928 Prayer Book.

*—Tresa McBee Riba in
Northwest Arkansas Times*

ALL THOSE CARDS!

St. Jude's Ranch for Children, an Episcopal Church related facility for abused and neglected children, headquartered in Boulder City, Nevada, has a use for all your Christmas cards after Christmas.

Children precision-cut used greeting cards and glue them onto new pre-printed card backs to sell to the public. Not only do youngsters learn a valuable lesson about the American work ethic, but they earn their own pocket money and create savings accounts for future college and vocational education.

Send your cards to:

*St. Jude's Ranch for Children,
100 St. Jude Street,
Boulder City, Nevada, 89005.*

CREAM OF THE CROP



AN author well known to Digest readers and participants in seminars jointly sponsored by TAD and the Anglican Institute has joined forces with a publisher equally well known to EPISCOPAL BOOK CLUB members and patrons of THE ANGLICAN BOOKSTORE to bring new and current EBC members its fall selection.

Alister McGrath is Principal of Wycliffe Hall Oxford and has been a participant in several TAD/TAI seminars. The publisher is William B. Eerdmans, the provider of several EBC selections and innumerable books for THE ANGLICAN BOOKSTORE.

The Unknown God seeks to answer such universal and timeless questions as: What does it all mean? What is the point of life? Can we achieve spiritual fulfillment?

"This book," McGrath writes, "is an exploration of human longing, and what it points to."

Generously illustrated, larded with apt quotations spanning the centuries, and beautifully bound and typeset, *The Unknown God* is the perfect way to begin a new membership in the EPISCOPAL BOOK CLUB and a worthy forerunner for a gift membership in the Club. To begin, or renew, a membership call (if you are using a credit card) 1-800-572-7929 between 8 a.m. and 4 p.m., Central Time, Monday through Friday, or use the enrollment form overleaf.



Serving the Church since 1953

The EPISCOPAL BOOK CLUB



THE Club's membership, figured on an annual (but not calendar year) basis, provides members with four carefully selected classic or present day books for \$39 postpaid in the United States or \$45 outside the U.S. (in U.S. funds). Membership may be entered or renewed any time during the calendar year and will consist of the next four books selected. Written by articulate and informed authors, each book is fully guaranteed; any book not wanted may be returned for credit within ten days of its receipt.

To join the EPISCOPAL BOOK CLUB complete the coupon below and return with your remittance of \$39 or \$45 (in U.S. funds) (Canadian residents must add 7% GST) to EPISCOPAL BOOK CLUB, 805 CR 102, Eureka Springs AR 72632-9705 or call 1800-572-7929 if using a major credit card.



99-6

Enroll me in the EPISCOPAL BOOK CLUB and start my membership with:

☐ *The Unknown God*

☐ *Who Do You Say That I Am?* (reviewed in the Transfiguration issue of THE ANGLICAN DIGEST)

Name _____

Address _____

City _____ State _____ Zip _____

Telephone # _____ Diocese _____

Parish _____ City _____

Method of payment (check one):

☐ Check or Money Order ☐ VISA ☐ MasterCard ☐ American Express

If using credit card you may call 1-800-572-7929

* Canadian residents add 7% GST

Card No. _____ Exp. _____

Signature (must sign if using credit card) _____

ADVENT IN THE RECTORY

I grew up in a rectory, a second-generation Episcopal "P.K." My father was rector of two parishes over the course of his career, both located in smallish towns, Sherman and Stephenville, in what was at the time the Diocese of Dallas. As a family of 1928 Prayerbook, High Church Episcopalians, barely a glimmer in the big brass buckle of the Baptist belt, we always stood out. But never more so than during Advent, the season of wonderful paradoxes that most people living around us didn't even know existed – the beginning of the Church year that falls at the end of the regular calendar, and time of taking serious stock of one's soul in the midst of the high-pitched cheeriness of the holiday preparations.

Even as a child, Advent, the season of "watching and waiting" stood in marked contrast to the pre-Christmas frenzy of shopping, caroling, cooking, and school pageants. We did all of these things too, of course – Christmas at our house was and continues to be a no-holds barred festival-of-plenty worthy of the Ghost of Christmas

Present, and it took a lot of splendid and temper-inducing preparation to make it that way. But in order to keep a proper Advent, there were certain things that my family did NOT do. We did not have greenery in the house except the Advent wreath until Christmas. We did not add Baby Jesus to our family creche until Christmas Eve, although my sister and I did submit one another to fights-to-death for the daily privilege of moving our wooden Holy Family closer and closer to the waiting Nativity scene as the great day grew nearer. But the most contested issue of all was that we did not put up our Christmas tree until after December 21, St. Thomas' Day, which also happened to be my father's ordination anniversary.

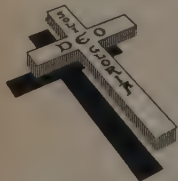
The issue of the tree flummoxed our friends, Episcopalians and otherwise, who consider such reticence to be unduly pious at best and pitiable at worst. To be sure, the late purchase of the tree was not entirely motivated by holy principles. My parents, both children of the Great Depression, brimmed anew with Christmas cheer each year from the exquisite knowledge that they had succeeded yet again in buying a Christmas Eve at 75% off its original price.

"Yes, this tree is as dry as kindling," my father would say, standing ankle-deep in desiccated pine needles, "but do you think it's any drier than the ones that have been sitting around people's houses for a month?" However, beyond the sweetness of the deal, the real rationale for putting the tree up so late was based on the idea that the joy of Christmas can be fully appreciated only after a serious and complete Advent. Only then can we, as one of the Advent collects in the prayerbook says, "cast away the works of darkness, and put upon us the armor of light," the very light represented by the twinkles on the tree.

Both my parents believed strongly that it was impossible to have a good Christmas without having a full Advent, full in the sense that the Church meant it to

be, with contemplation of the soul and the Last Things summed up in the candles of the Advent wreath — death, judgment, heaven, and hell. The Scripture readings for the four Sundays of Advent are a far cry from Rudolph the Red-Nosed Reindeer and Frosty. My father used to say that Advent was the Church's way of making sure it had your attention, and there is no question that the hair-raising surety of the earth's (or your own) inevitable end is something that generally bears close scrutiny only when pushed right up into your face, as the Advent Gospels do.

*—Ginny Garrard Burnett
in Saints Alive!, All Saints'
Church, Austin, Texas*



Are you being called?

Episcopalians — women and men, lay and clergy, single and married — have discovered the answer to this question through the consecration of our lives through obedience to a rule of life.

Could God be calling you?

To explore the Gregorian Way, contact

The Director of Vocations, Dept TAD

*The Brotherhood of Saint Gregory
Saint Bartholomew's Church
82 Prospect Street
White Plains NY 10606-3421 USA*

*The Sisters of Saint Gregory
4041 Dresden Drive
Winston-Salem NC 27104-1531 USA*

Or visit our website: <http://home.earthlink.net/~bsg>

OWNING MONET

Recently I attended the Monet exhibition at the Museum of Fine Arts in Boston and found the experience to be tinged with sadness. Don't get me wrong, the paintings themselves were stunning, incredibly beautiful and splendidly presented. But at the conclusion of the exhibit, the MFA ensured that each patron was corralled into the vast Monet gift shop where the master's lily pond images could be found emblazoned onto a hundred different household items, including umbrellas, T-shirts and playing cards.

Now, of course, there's nothing wrong with selling or buying souvenirs of an art exhibition, but the Monet gift shop felt like a carnival midway. Having just viewed breathtaking Monet canvasses, folks drunk on impressionistic colors teemed into the gift store groping and gawking themselves into a burlesque of "gotta have it now" purchasing frenzy. It left me feeling empty inside.

I believe that Monet and other great artists possess a magical and sacred gift that somehow taps into the holiness and mysteriousness of the most high God. These artists

capture a single instant of holy mystery in a sculpture or on canvas, and the very sight of it draws people into the ecstasy and the essence of the divine presence. Being human, we can't help but become like the disciples, who upon seeing the Transfiguration of Jesus on the mountaintop sought to make booths to behold, possess and to claim the event as their own.

How marvelous it would be to reclaim the simple joy of holy watching and waiting upon God in the things that we gaze upon. To regard the time spent viewing the beautiful as time spent in prayer that does not require a physical token of any kind, no T-shirt or book bag.

During the 50s and 60s, Beatniks referred to this kind of holy watching and waiting by



using the slang word "dig". To dig meant to take a painting or a poem into ourselves, to feel it not only as it was, but to feel how it changed us and moved us. To dig is the understanding that we can't capture the essence of a Monet painting through a gift shop trinket any more than we can possess the sunset through a stone it shined upon.

Epiphany is the realization that God continually enters our world in new and glorious ways. Wise Men following a star were guided to the infant Jesus, but they did not try to buy him or take him home. Instead they worshiped Jesus, brought him gifts and departed joyfully, for at last they had looked upon God.

When we view a fine art collection, we, too, receive glimpses of our Saviour's glory and in return we offer the precious gift of adoration. Time spent with artwork is a sacred conversation between God, artist and beholder that transcends time and space. It matters not if we leave museums empty handed, for from them we gain treasures that no gift shop can provide: a vision of the unveiled beauty of God.

—The Rev. Joel Ives, Priest-in-Charge of St. Paul's Church, Nantucket, Mass. in *Episcopal Times*

TOO LITTLE

It is interesting to note how much things have changed since the Articles of Religion were written. The issue at the time of the Reformation was to prevent people from being required to believe too much. All the medieval teachings about purgatory and indulgences, and works of supererogation, for example, were not based on Scripture and could not therefore be required. In our day the problem seems to be the other way around. We need to base our doctrine and Christology on the Scriptures lest we believe too little.

—The Rev. Richard Reid, Former Dean of Virginia Seminary



Audrey felt a little awkward, not being familiar with the liturgy.

SONNET FOR JOSEPH

"Being a just man...minded to put her away
privily" – at midnight he received
secret advice, and dimly he believed
a preposterous yarn, accepting anyway
the *force majeure* of the Godhead; all he knew
was that it had to be, and that a part
was written for him, which with all his heart
he'd have to play to let a truth come true.

A working father, he leaves little trace
among the miracles and passions; dust
idles over his goings, clues are faint;
only at times we glimpse the patient face
of someone mute and simple, who in trust
and dogged decency becomes a saint.

–Walter Nash



Advent at Saint Paul's

CD recording by the Choir of
Saint Paul's K Street, Washington, D.C.
Jeffrey Smith, Music Director

Chants, Hymns, Carols and Motets
works of **BEHL, BYRD, HOWELLS and PALESTRINA**

PROCEEDS TO BENEFIT ORGAN FUND

\$16.00 prepaid plus \$3.00 shipping/handling — VISA/MC accepted
Saint Paul's Parish, 2430 K Street, N.W., Washington, D.C. 20037-1797
Telephone: 703/521-4112 Facsimile: 703/521-9512

THE SILENCE OF THAT HOLY NIGHT

For while all things were in quiet silence and the night was in the midst of her course, thy almighty word leapt down from heaven from thy royal throne. Wisdom of Solomon 18:14.

Have you ever wondered why the Son of God was born into this world in the middle of the night? Was it purely a coincidence that Mary delivered Jesus in the lonely hours of a cold Bethlehem night? How should we explain "the infinite stillness that hovered over Christ's birth" (R. Guardini)? Why is it that the greatest things are accomplished in silence?

Nighttime, more often than not, is the time God chooses to act in the world; not in prime time, but much later, when nearly everybody is asleep. It is well worth reflecting on this fact, for I think it gives us a unique insight into the ways of God. God created us with freedom, and his respect for our freedom is almost without limit. This is why He does not shout over our voices to make Himself heard, but He whispers, and the best time to hear Him calling is in

the night, when our world is quiet. So much of the story of Christ's coming happens at night. Probably the angel appeared to Mary at night to announce his birth; the angel appeared to Joseph at night urging him to take Mary as his wife; the shepherd heard the angels singing and came to the manger at night; the Holy Family was forced to flee from Herod to Egypt at night.

Thus while most of the world was asleep, except for the Holy Family and the faithful shepherds, with the stars and angels as witnesses, God visited the earth with the birth of His Son.

—The Rev. Jeffrey N. Steenson,
St. Andrew's Church, Ft. Worth

Companions of St. Luke *Benedictine*

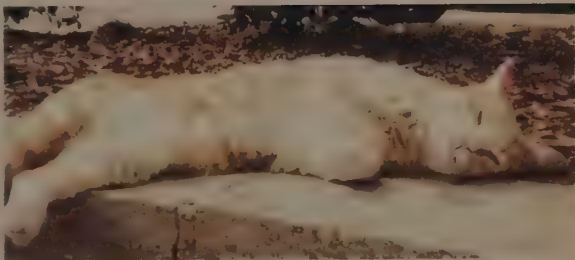
The Bishop Visitor writes:
"The Companions of St. Luke is Benedictine through and through in its ethos, philosophy and liturgical worship."

Explore an alternative Benedictine experience whose monastic walls have no boundaries. Men wishing more information can write to:

Companions of St. Luke
Prior Michael-John, CSL
5749 North Kenmore Ave.
Chicago, IL 60660

REST FOR THE WEARY

Popsicle, the unofficial greeter at Trinity Cathedral, Little Rock, takes a break from her daily duties. Each day Popsicle welcomes parish members, school children, staff members and visitors to the Cathedral close. On



occasion Popsicle has been seen dashing from one end of the block to the other to be sure that all persons are greeted properly. While she appeared to be counted among the homeless, recently a Spring Street neighbor officially adopted and named the cat, capitalizing on her bright orange color.

—*The Arkansas Episcopalian*



via Christ Church St. Laurence
Sydney, Australia

THE REASON WHY

Why do people remain in quietness until the worship begins?

The thought behind this question is "why are Church people so cold and so lacking in welcome for strangers and visitors as they enter the church? Why do they not get up and go across the aisle and speak to them and greet them? In other congregations this is done; why do you not show this same cordiality in your churches?"

Churchmen feel that they have come into the House of Prayer. To them it seems a time not for worldly conversation, but a time for quiet reflection; for people to

go to other pews and visit until there is an undertone of talking and whispering all through the church seems very irreverent. We believe in extending a welcome to all at the close of worship, in the Narthex. But true politeness, as it appeals to us, requires that on entering His house we all shall be still and know that the Lord is God and we are His creatures responsible unto Him for the conduct of our lives.

—Taddlea

WALKING WITH THE SHEPHERDS

Send, O God, into the darkness of this troubled world, the light of your Son: let the star of your hope touch the minds of all people with the bright beams of mercy and truth; and so direct our steps that we may always walk in the way revealed to us, as the shepherds of Bethlehem walked with joy to the manger where he dwelt who now and ever reigns in our hearts, Jesus Christ our Lord.

—John Wallace Suter, late
custodian of *The Standard Book of Common Prayer in The*
Communion of Saints: Prayers of the Famous (Ed. Horton Davies)



"We've been to the 'field and fountain'
and passed the 'moor and mountain'...
We ought to be there by now!"

FOR ME

Thus we may employ our Thoughts while others are Receiving; but when it comes to our Turns to receive it, then we are to lay aside all Thoughts of Bread and Wine and Minister and everything else that is or can be seen, and fix our Faith, as it is the Evidence of Things not seen, wholly and solely upon our blessed Savior, as offering us his own Body and blood to preserve our Bodies and Souls to everlasting Life, which we are therefore to receive by Faith, as it is the Substance of Things hoped for, steadfastly believing it to be, as our Savior said, His Body and Blood; which, as our Church teacheth us, are verily and indeed taken and received by the faithful in the Lord's Supper. By which Means, whatsoever it is to others, it will be to us who receive it with such a Faith the Body and Blood of Christ our Savior; the very Substance of Things hoped for, upon the Account of His Body that was broken and His Blood that was shed for us.

And the better to excite and assist us in the Exercise of our Faith after this Manner, at our receiving the Holy Sacrament, the Minister, at the Distribution of it, first applies the Merits of Christ's Death to each particular Person that receives it, saying to everyone singly and by himself, The Body of our Lord Jesus Christ which was given for THEE, and the Blood which was shed for THEE, preserve THY Body and Soul unto everlasting Life, that so I may apply and appropriate it to myself as the Body and Blood of Him that loved ME and gave Himself for ME to preserve MY Body and MY Soul unto everlasting Life. And then he adds, at the Distribution of the Bread, Take and eat this, in Remembrance that Christ died for THEE, and feed on him in thy Heart by Faith, with Thanksgiving. Whereby I am put in Mind again to eat it, in Remembrance that Christ died for ME in particular; and then am taught how to feed upon Him, even in my Heart by Faith, with



Thanksgiving. In my Heart because it is not bodily but spiritual Food: By Faith, as the only Means whereby the Heart or Soul can take in its proper Nourishment and receive the Substance of Things hope for, even the Body and Blood of Christ, and then it



must be with Thanksgiving too

as the necessary Consequent of Faith.

For as no Man can be truly thankful to Christ unless he actually believe in

Him; so no Man can

actually believe in Him but he must needs be truly thankful both to and for Him. And therefore at the Distribution of the Cup, after the Words Drink this, in Remembrance that Christ's Blood was shed for thee, it is only adding And be thankful. Because this necessarily supposeth and implyeth our Feeding upon him in our Hearts by Faith, as without which it is impossible for us to be truly thankful.

—The Rt. Rev. William Beveridge,
Bishop of St. Asaph (1708) in
Prayer Book Spirituality, J. R.
Wright, ed., Church Hymnal
Corporation 1989

The Anglican Digest

ON THE
WEB AT...

WWW.SPEAKINC.ORG

- About *The Anglican Digest*
- A Message from the Editor
- What's in the current issue
- Past issues
- Hillspeaking
- *The Anglican Digest* on tape
- Parish Partner Plan
- Dean Zahl's Weekly Bulletin Board
- Also on Speak Home Page
- Episcopal Book Club
- The Anglican Bookstore
- Operation Passalong
- And More...

BIRTHRIGHT

An important part of the birthright of English speaking people has been the Book of Common Prayer. Ever since 1549, except for the mercifully brief reign of Queen Mary, it has been the standard of worship throughout the English speaking world. Many strayed from "the church which still that faith doth keep," but quite often they took with them at least some elements of the Prayer Book.

Wherever the Royal Navy went its captains were required, if they had no chaplain aboard, to read Morning Prayer each Sunday, often with the first lieutenant reading the lessons. Many merchant captains followed that custom and of course, they used the Burial Office whenever occasion demanded.

Many schools also used the Prayer Book daily or at least frequently, so that scholars growing up were accustomed to it as part of their daily life. Certain turnings of phrase in the Prayer Book and the King James Version became quite imbedded in our everyday language.

For most of these 450 years the daily offices, with their ordered singing or saying of the psalms and reading the Bible in order so that we read the Old Testament once and the New Testament twice each year, was an expected part of our routine. I grew up in a parish where we read Morning and Evening Prayer 365 days a year, rector in town or not. We also had at least one, normally two, celebrations of the Holy Communion each day for which a set of propers (in the 1928 book) were appointed. This was with one active priest, one retired priest and six lay readers, three of us still in high school.

Our rector taught us that if we were faithful and regular in our prayers, other things would follow. He retired as Presiding Bishop.

In the last thirty years we have, in many places, stopped even the occasional reading of the daily offices. The same rector taught us that saying the offices daily was a priest's minimum duty. Today's clergy should learn that.

*-Jim Trousdale,
St. Mark's Church,
Beaumont, Texas*

APOSTOLIC SUCCESSION

The doctrine of "Apostolic Succession" is the belief that the Church of today is in direct continuity with the Church of the Apostles, and is thus the true, living manifestation of Christ's one holy catholic and apostolic Church on earth. All member Churches of the Anglican Communion uphold the doctrine of Apostolic Succession; as does the Roman Catholic Church, the Eastern Orthodox Church, the Old Catholic Churches, the Church of Sweden, and a few other much smaller Churches.

The Apostolic Succession of Christ's Catholic Church is acted out in the sacramental rites of ordination and consecration in which bishops, priests, and deacons are set apart by the laying on of hands by a bishop or (in the case of the ordination of a bishop) at least three bishops of the Church, who were in turn consecrated by other bishops in what is theoretically an unbroken succession back to the Apostles themselves. For the Churches of the Anglican Communion (and all the other Churches mentioned above), the doctrine of Apostolic Succession resides particularly in the office of

bishop, part of whose duty it is to ensure that the faith taught by the Church today is indeed the genuine Christian faith that was taught by the Apostles themselves.

The historic doctrine of Apostolic Succession (which is also sometimes referred to as the "Historic Episcopate" or the "Historic Succession") asserts that the Church's bishops are to be regarded as successors to the Apostles because: (1) they perform the functions of the Apostles; (2) their commission goes back to the Apostles; (3) they succeed one another in the same sees (dioceses), the derivation of which may be traced back to the communion of the Apostles; and (4) because through their consecration to the episcopal order they inherit from the Apostles the transmission of the Holy Spirit which empowers them for the performance of their work. Those Churches committed to the doctrine of Apostolic Succession believe that the Apostles themselves received such authority from Jesus Himself.

—*The Rev. Mark R. Galloway in
Magnificat, St. Mary's Church,
Warwick, Rhode Island*

MAGIC, MYSTERY AND MERRIMENT

An unchurched friend, in whose family Christmas was never celebrated, recently married into a family, with children, in which Christmas is observed with much anticipation and gift-giving. She wrote, "My context for magic, mystery and merriment is about zilch," and she found herself bitter, angry and resentful as Christmas approaches this year. She asked "Is all this totally foreign to you? What is Christmas for you?" My response follows.

Yes, your puzzlement over magic, mystery and merriment is totally foreign to me and yet as familiar to me as my own hand. I have struggled with Christmas since I was a child. I have always been deeply disturbed by the clash of the Christmas I see in stores and magazines and television and the Christmas I feel called to in my heart.

Over the years, I have made peace by conceiving of two separate Christmases – the secular one and the sacred one. The secular one was the one about parties and busyness and extravagant, obligatory gift giving. The sacred one was about God coming to humankind in flesh so we could more directly experience his unutterable love.

I am still there, in a way but there seems to be a lessening of the division. I think the experience of magic and mystery and merriment that we have been led to expect is a perversion of the more long-

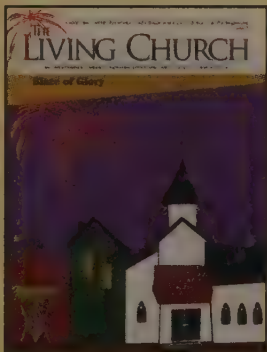
standing, authentic one. The secular experience of magic and mystery and merriment is about stuff. The sacred experience is about relationship. For me, the magic and mystery and merriment is in my heart and the walls of my home.

I have found that, for me, what Christmas is about is reveling in the company of those I love without the usual constraints of schedules (and diets!) It is about going to church and seeing the faces I love and those children dressed in velvet and taffeta and cow costumes. It is partaking the Body and Blood of this newly come, yet ever present, Christ. It is about going home to put the last touches on our family's version of magic, mystery and merriment. And it is about contemplating the enormous gift of the Magnum Mysterium.

—Linda Walker, in *The Postmark*,
St. Mark's Church, Little Rock

Your publishing resource

- The Living Church Foundation -



This weekly independent magazine is perfect for Episcopalians seeking for insightful articles exploring different interpretations of church issues and the latest happenings nationwide. **The Living Church** already covering the topics to be discussed at the General Convention in Denver next year. Subscribe today --- for either ONE YEAR (\$39.50), EIGHTEEN MONTHS (\$54.60), or THREE YEARS (70.72). With a new TV YEAR subscription, you'll receive a Living Church coffee mug FREE!

A quarterly publication consisting of new, brief introductions to the Sunday readings. Read by lectors, **Illuminations** help listeners understand the reading they are about to hear. ONE YEAR, \$70.



Illuminations

ILLUMINATIONS is a quarterly publication of the Living Church Foundation, Inc., 1000 North 1st Street, Suite 200, Minneapolis, MN 55401. It is published by the Living Church Foundation, Inc., 1000 North 1st Street, Suite 200, Minneapolis, MN 55401. It is published by the Living Church Foundation, Inc., 1000 North 1st Street, Suite 200, Minneapolis, MN 55401.
VOLUME 22, NUMBER 2

To order with MC/VISA, call TOLL-FREE at 1-877-822-8222



This yearly guide provides all the information needed to prepare music for each liturgical service. With 10 pages of resources, event calendars, a hymn check-list, hymn selections, and weekly grids, **The 43rd Episcopal Musician's Handbook** is every church musician's unbeatable resource. Order yours for \$18.95 (add \$3 S/H).

AD Make checks payable to: The Living Church Foundation,
P.O. Box 514036, Milwaukee, WI 53203-3436.

Send me (check all that apply):

- ☐ The 43rd Episcopal Musician's Handbook --- \$18.95
plus \$3.00 S/H
- ☐ ONE subscription to Illuminations --- \$70.00
- ☐ ONE-YEAR subscription to The Living Church --- \$39.50
- ☐ 18-MONTH subscription to The Living Church --- \$54.60
- ☐ TWO-YEAR subscription to The Living Church --- \$70.72

Name _____

Address _____

City _____

State _____ Zip _____

Phone (_____) _____

☐ Check

☐ MC/VISA

Card # _____

Exp. Date _____

Signature _____

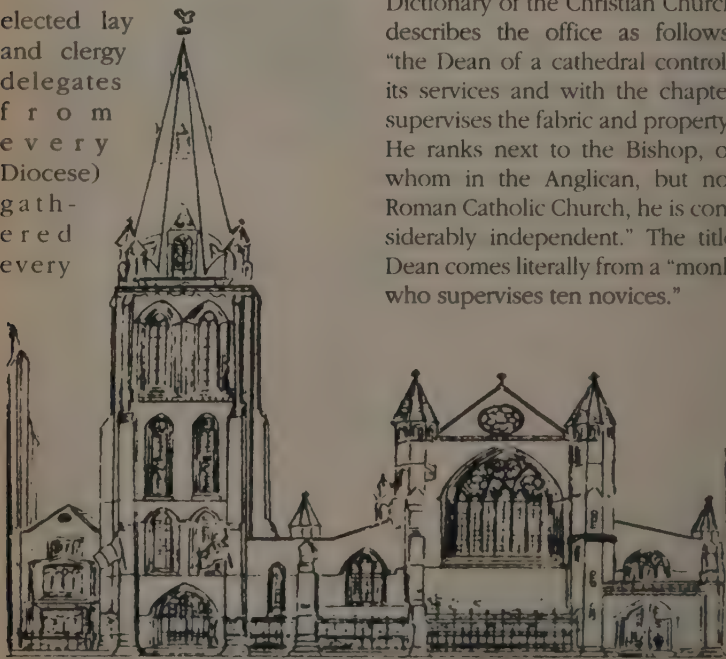
WHAT'S IN AN ECCLESIASTICAL TITLE?

Some would say, "Not much!" However, the Episcopal Church is governed by a written Constitution and by Canon Law, which can be changed only by consent of a General Convention of the whole Church (House of Bishops and House of Deputies, who are elected lay and clergy delegates from every Diocese) gathered every

three years.

For example, a Bishop is the chief pastor of a Diocese, and is elected, whether as Diocesan or Suffragan (assistant) by a special convention of lay and clergy delegates in a given Diocese, only when a majority of lay votes and a majority of clergy votes are reached. The Bishop Elect is then consecrated by three bishops of our church.

What is a Dean? The Oxford Dictionary of the Christian Church describes the office as follows: "the Dean of a cathedral controls its services and with the chapter supervises the fabric and property. He ranks next to the Bishop, of whom in the Anglican, but not Roman Catholic Church, he is considerably independent." The title Dean comes literally from a "monk who supervises ten novices."



In the American Episcopal Church, when a parish church becomes a cathedral under Canon 14, Title III "the Dean is also a Rector." The Rector, according to the canons, "has the authority and responsibility for the conduct of the worship and spiritual jurisdiction of the parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of the church, and the pastoral direction of the bishop." "The Rector, shall, at all times, be entitled to the use and control of the church and parish buildings with appurtenances and furniture thereof."

"The Rector shall preside at all meetings of the Vestry" (Canon 14, Title I). "A Rector is elected by the people with the approval of the Bishop" (Canon 17, title II). "A Rector may serve until the age of 72 (Canon 16, Title 3), like all clergy. Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a parish without the consent of its Vestry, nor may any Rector canonically and lawfully elected and in charge of a parish be removed therefrom by the Vestry against the Rector's will, except when the parties disagree (Section 2, Canon 21) the dispute goes to the Bishop and

the Standing Committee.

"All assistant clergy by whatever title they may be designated, shall be selected by the Rector, and shall serve under the authority and direction of the Rector" for whatever agreed upon time has been entered into "at the discretion of the Rector."

A Canon is the name given an assistant in a Cathedral Church, as with Sub-Dean, who is nominated as such by the Dean to help him in purposes of administration, office coordination, or schedule supervision. The name "Canon" was first used for all staff of a Diocese, but after the Middle Ages it came to be used for those secular clergy associated with a cathedral. Canon Pastor implies pastoral care, and can be a Canon Residentiary (in residence). Canon Precentor, as is our lay organist, pertains to services, music, and liturgy. The title terminates when a tenure is completed, except when one is named an honorary Canon by the Bishop for meritorious service which is retained for life.

*—The Dean of the American
Cathedral in Paris*



EPIPHANY AND MURDER

ST. Matthew's story of the "Wise Men of the East" who visited Jesus (Matthew 2), is one of the best known and loved stories in the Bible. On Epiphany, January 6, the Church specially remembers these "Three Kings" who were drawn to the manger and there found the Christ Child.

However, in our images of gold, frankincense, myrrh and camels, we sometimes forget the rest of the Epiphany story – Herod's murder of the Hebrew children and its relationship to the Epiphany of Christ.

Warned in dreams of Herod's evil intentions, the Magi leave the country without telling Herod where Jesus is. Likewise, Joseph is warned and the family flees from the stable to Egypt as the slaughter begins. All of the male Hebrew children under two are murdered, and the Nation weeps for her dead.

In this story, the two-fold message of Epiphany is clear: Jesus is the light of the world, but He cannot forever remain in the manger. The Christ must go forth, but when he does, innocents will die in His name.

The same is true today. Jesus is not the property of a few. His love and name must be proclaimed by all Christians wherever they are. Yet, in many places today, that proclamation means persecution or death.

It happened years ago in Uganda. It is happening right now, today, in India, Indonesia, Albania, China, Angola, the Sudan, South America. And it even happens to us, here in the United States, when we are called upon to put our Christian values and convictions before the demands of an increasingly secular world.

Jesus is the Light of the World, and we, like other Christians, are called to proclaim Him so, wherever we are. From our relatively safe haven here in the United States, let us pray that our Epiphany proclamation of Christ will be a bright beacon to the persecuted world; let us pray for those martyrs still being killed for the name of Christ; and let us pray that we will have the strength and courage to die whatever death is required, proclaiming Jesus as Lord and the Light of the World.

—The Rev. Robert Henderson,
St. James' Church,
Eufaula, Alabama

THE BEST CHRISTMAS SERMON EVER PREACHED

Christmas is one of the most difficult occasions for preaching. After twenty-five years I feel that I have approached the theme from every way possible. I feel that there is little left to say! Parishioners who attend church regularly have heard the Christmas message from every angle imaginable. Even people who come to church once a year consider themselves experts on the themes of Christmas. It is a humbling experience when the master of divinity is corrected by a parishioner *poinsettia*. My experience of Christmas preaching has caused me to take Kyros of Kotyaion as my new hero. Indeed I nominate him as patron of all who preach on the Nativity.

Kyros was an important government official of fifth century Constantinople. Accused of being a pagan, he fell from imperial favor. Kyros sought the protection of the church by becoming a priest. The wily emperor then

appointed him Bishop of Kotyaion in Turkey. An accused pagan made a bishop? Kyros' appointment was a setup. The emperor sent him to a town that had killed four of its previous bishops! Really bad evaluations.

The bishop arrived in his new see on Christmas. As he was conducting the service in the cathedral, a rumor spread throughout the church that he was a pagan in disguise. Suddenly the congregation began calling out for the new bishop to preach in order to test the validity of the rumor. The pressure was intense as Kyros climbed into the pulpit. The congregation became very quiet: they wanted to hear every word. Would Kyros be the fifth former Bishop of Kotyaion?

And so it was that Bishop Kyros preached his only recorded sermon, possibly the shortest on record: *Brethren, let the birth of God our Savior Jesus Christ be honored with silence, because the Word of God was conceived in the holy Virgin through hearing alone. To him be glory for ever. Amen.*

The sermon took about thirty seconds, but it was enough. The reaction of the people was instantaneously positive. Not only did the new bishop survive, but he

won their hearts. What was so attractive about his sermon besides its length? Why do I nominate Kyros' homily as "The Best Christmas Sermon Ever Preached"?

Kyros did not once mention children, toys, gifts, relatives, his own childhood, shepherds, mangers, oxen, asses, drummer boys, velveteen rabbits, or even angels. By means of brevity and silence, he emphasized the majesty and mystery of God. Since the event of Christmas is ultimately beyond human understanding, the best possible response is reverent awe accompanied by silence. A contemporary of Kyros, put it this way: *[I] honor with respectful silence the hidden things which are beyond me.* (Pseudo-Dionysius)

The other reason that this is such a good Christmas sermon is that Kyros underscored the obedience of the Virgin in a striking way. This is what Kyros meant by the curious phrase the Word of God was conceived in the holy Virgin through hearing alone. Mary's attentiveness – her intense listening – opened her life to God and resulted in the birth of Jesus.

Christmas is ultimately the proclamation of the MYSTERY linked to a silent, obedient

REPOSE. Nothing else need be said.

What happened to my hero? Kyros lived on to administer his see for many years, even acquiring an odor of sanctity. Once he was standing near a large cypress tree which began to give off miraculous light. When the bishop looked into the tree, he found a long-lost icon of the Virgin. On that spot Kyros built a church dedicated to Mary. Apparently she also appreciated his sermon. In his later years the great preacher retired to Constantinople, eschewed brevity, and became a poet.

—The Very Rev. John Senette,
Dean, Christ Church
Cathedral, New Orleans

TAD on TAPE

We are offering *The Anglican Digest* on audio tape for readers with vision problems and for those who would prefer to listen to TAD.

Please write The Anglican Digest, 805 CR 102, Eureka Springs, Arkansas 72632 or call (501) 253-9701.

DEFEND, O LORD!

An elderly Church of England bishop, taking his last confirmation, laid on hands and said, "I declare this stone well and truly laid."

—Bishop's Brew



NORTHERN LIGHTS



We hold these truths we take to be self-evident: winters are not as cold as they once were, and the clergy are not as good.

"I rather wish the rising generation of clergy were more intellectual," wrote Rose Macaulay in 1963, "so many of them seem rather chumps."

This is not just the view of older writers. When I was an undergraduate, we used to despise the divinity students on campus. The Church had so much declined in prestige, we argued, that the brightest and the best had long abandoned it as a career option, choosing rather to go in for the sciences. (We were of course science students.)

Were parish priests once better? You wouldn't know it by the way in which their bishops talked about them. In the 1930s Bishop Hensley Henson used to rail against his clergy owning "motor-cars" because he thought they were spending their days joy-riding, smoking, and using "slang expressions" rather than doing their work. His ordination sermons consisted mostly of fussing at the wretched candidates with such

encouraging remarks as "it is the case that the besetting sin of English clergymen is just idleness." Eighty years before that, Edward King, on his appointment as Bishop of Lincoln, was informed that his clergy "could be divided into three categories; those who had gone out of their minds; those who were about to go out of their minds; and those who had no minds to go out of."

In contrast, I am continually astonished by the quality of the people, young and old, who present themselves for ordination.

A couple of years ago I ordained a Cree man who was then eighty-five years of age. Since then his parish has blossomed under him, such are his personal qualities.

The clergy here are indefatigable students who are forever setting up one sort of study group or another, and the things they study, languages and foundational theological texts, are not for slouches.

This is the story in one small diocese but there is not a bishop in the Church without similar tales to tell or priests of remarkable gifts and qualities.

Not all is well, however. Here in Saskatchewan, and elsewhere in both the Canada and the United States, we have begun to face a shortage of clergy as so many are retiring at once. Rural parishes in particular are becoming increasingly difficult to fill.

Why should someone want to become a priest today?

The simple answer is because that person is called by God to do it.

Priests are to proclaim the gospel to the community of believers, and witness to it by word, sacrament, and personal example. Their mission is to inspire and equip the laity to extend the work of Christ into the surrounding community. Priests are to give what they cannot themselves give, do something that is not their own work, become the courier of something entrusted to them by someone else.

The ministry of priests is an apostolic one, and their authority and mission come from Christ. "As the Father sent me," he told the apostles, "so I send you." Elsewhere he says, "without me you can do nothing." Christ established the structure of the apostolic ministry as a missionary institution. It is his enterprise, it carries

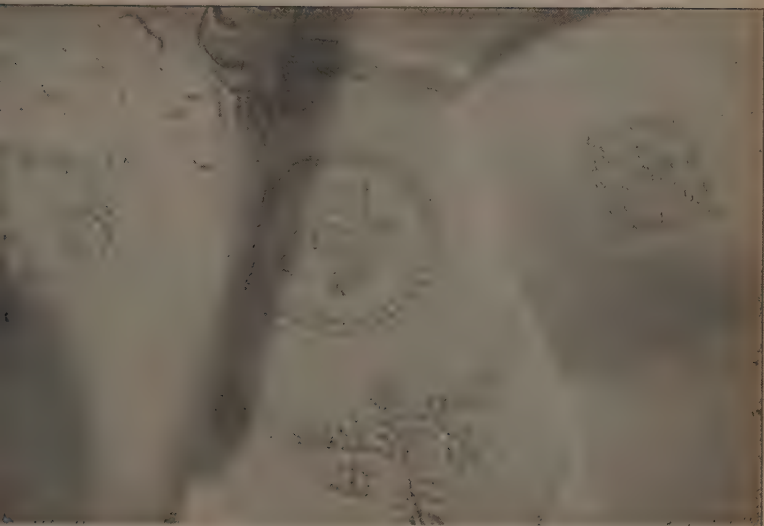
his authority, and he is present in and through it.

The heart of a priest's ministry is that priest's life in Jesus. The priest is to know Christ intimately, and to cultivate that intimacy before everything else through a disciplined life of prayer.

Priests are walking sacraments, spokesmen of hope. There is no higher calling.

—*The Rt. Rev. Anthony
Burton, Bishop of Saskatchewan
is the Digest's Canadian
Correspondent*





Heirloom Quality Linens

"Mary Moore" linens from Almy are hand hemmed and embroidered with timeless designs on the island of Madeira. Products of the most devoted artistry, they are truly worthy of the Lord's table.

Almy presents the world's finest church linens, as well as paraments, clothing, choir robes and appointments from our Maine shop.

Available from the Almy catalog, with our guarantee of satisfaction.

Call or write for a free copy of the Almy catalog.



CM ALMY

THREE AMERICAN LANE GREENWICH, CT 06830 1.800.225.2569

*Third in a series on
The Seven Deadly Sins...*

GLUTTONY

A sign over the buffet line in a small town in Oklahoma reads, "A little bit of gluttony goes a long way."

What an odd world we live in. The haves battle larger waistlines and swill coffee drinks big enough to drown in, while the masses of have-nots die of starvation every day. The imbalance is perplexing enough. The simple and ultimately correct answer to why this is so is embedded in macro-economic theory that only a subterranean World Bank employee or graduate student in economics would understand.

Yet for most of us, the issue is not how much food we have, or how little others do not have. It is really something more perverse. The problem is how obsessed we have become with food. The new gluttony is not about how much food we consume; it is about how consumed we are by food.

A perky young waitress greets you with the specials of the day. Twenty years ago the blue plate special, Fried Fish Dinner, would have been self-explanatory. No more. Now we have sensual

descriptions that border on the erotic; walnut-encrusted, pan-seared free-swimming salmon smothered in cranberry-melon salsa. Chicken breasts drizzled in a basil-flavored extra-virgin olive oil on a bed of fluffed couscous.

Walked down the cereal aisle at the supermarket lately? In my kitchen cupboard we are the proud possessors of a box of cereal that, through the wonders of chemical coating, delivers 100 percent of every known and/or required vitamin and mineral. It qualifies as a new category of food: nutraceutical.



And when was the last time you tried to buy a corn chip? It is not enough that the corn chip's dance partner, salsa, has overtaken cat-sup in the great condiment race. We can choose our favorite corn hue, with spices or without, in a choice of shapes and sizes that rivals the diversity of the Amazon rain forest. And while you're thinking about it, baked or fried?

What demented spirit is subliminally insinuating itself into our collective consciousness with the term "food court"? We don't need to ask who is the sovereign demanding worship in such a place.

How many burger joints do we need? Just who has the new leaner, thicker, saucier burger or the crispest fries? Even Taco Bell's engaging Chihuahua is having phone sex with a burrito on TV.

The grand traditions of gourmandise, the indulgence of "Babette's Feast" or "Soul Food," the long days and nights of eating and drinking have been eclipsed by the culinary quickie. There is too much food, everywhere with little of the languid enjoyment that a better gluttony could provide. I heard recently of a junior high school group that rented a bus and went on a fast food progressive dinner.

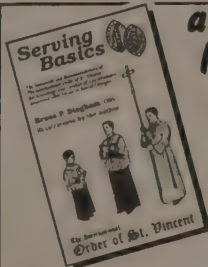
This may not be an issue up there with moral relativity in Washington or stable markets in Asia, but it does seem just as important in at least one way. If a society is measured by what it leaves behind, ours will be noted not by the richness of our artifacts but by their abundant hollowness. The Styrofoam burger box and

plastic ginseng cola container will be around a long time after any of us has had our last walnut-encrusted, pan-seared free-swimming salmon.

So here's to lingering with friends and family over wonderful creations from your kitchen and mine. No hype. No trinkets, just a feast for the senses and the rich rewards of healthy overindulgence.

That kind of gluttony goes a long way.

—The Rev. Steven W. Lawler is an Episcopal priest and a consultant to St. Louis businesses on ethics.



**a
MUST-HAVE
book**

**6.50
plus 1.50
S&H**

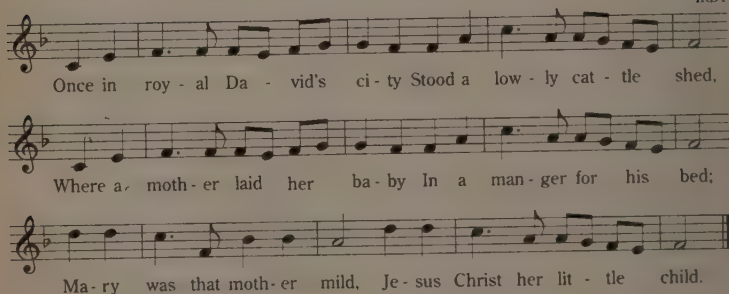
For acolytes, acolyte wardens, readers, L.E.M.s, vergers, choristers, and others who serve in liturgy. Quantity and guild discounts. One FREE to OSV members.

**The International
Order of St. Vincent**

5940 9th Ave. S, Gulfport, FL 33707
(727)345 1328 Order-St.Vincent@usa.net
www.OrderStVincent.org

Once in royal David's city

IRBY



- | | |
|---|--|
| <p>2 He came down to earth from heaven,
Who is God and Lord of all,
And his shelter was a stable,
And his cradle was a stall;
With the poor, and mean, and lowly,
Lived on earth our Savior holy.</p> | <p>4 For he is our childhood's pattern;
Day by day like us he grew;
He was little, weak, and helpless,
Tears and smiles like us he knew;
And he feeleth for our sadness,
And he shareth in our gladness.</p> |
| <p>3 And, through all his wondrous childhood,
He would honor and obey,
Love, and watch the lowly maiden
In whose gentle arms he lay;
Christian children all must be
Mild, obedient, good as he.</p> | <p>5 And our eyes at last shall see him,
Through his own redeeming love;
For that child so dear and gentle
Is our Lord in heaven above;
And he leads his children on
To the place where he is gone.</p> |
- 6 Not in that poor lowly stable,
With the oxen standing by,
We shall see him; but in heaven,
Set at God's right hand on high;
When like stars his children crowned,
All in white shall wait around.

It is a Catholic liturgical custom to genuflect at the "Incarnatus est" when the Creed is recited on the Feast of the Nativity of our Lord. Such was not a practice in the Church of Ireland when the husband of Cecil Frances Alexander was Anglican Archbishop of Armagh. Her personal votive to the Incarnation was this fine poem, which was included in her *Hymns for Little Children* in 1848, two years before she married the future Primate of All Ireland. Indeed, she specifically intended it as a catechesis on the third article of the Apostles' Creed: "who was conceived by the Holy Ghost, born of the Virgin Mary", just as her hymn "All Things Bright and Beautiful" was on the second article, "Maker of heaven and earth".

One would have difficulty finding verse for children more respectful of them and so congenial without being maudlin. Here sentiment proves itself without lapsing into manipulative sentimentalism. The hymn sung today, with increasing affection, is exactly as Mrs. Alexander wrote it. Many have first encountered it

through recordings of the Festival of Lessons and Carols sung in King's College Chapel in Cambridge. That service is in fact a modern invention, largely the inspiration of the Reverend Wilfred Knox, when he was Dean of the Chapel.

The tune "Irby" has been universally associated with the hymn since its first publication the year after Mrs. Alexander's book appeared. Whether or not the composer, Henry John Gauntlett (1805-1876), really wrote ten thousand melodies as is claimed, his influence on organ music and construction was exceptional and lasting. Four years before Gauntlett wrote "Irby", Mendelssohn called him one of the most "masterly" organists of the age. He played the organ regularly in several London parishes, including St. Bartholomew's, Smithfield, near the site of the executions of some three hundred Protestants under Queen Mary. It would have pleased him to know that his music resounds on the great organ of King's Chapel today.

—The Rev. George William Rutler
in *Brightest and Best, Available
from The Anglican Bookstore*
1-800-572-7929

Third in a series...

THE CHURCH OF ENGLAND

Anglicanism is the third, latest, and smallest of the three major branches of the Church Catholic, the other two being Eastern Orthodoxy and Roman Catholicism. Like them, the Anglican Church can trace its unbroken episcopate and traditional Catholic faith directly back to the first century Apostolic Church.

The Great Schism, the division between the Orthodox and Roman Catholic Churches, was not a single event, but the result of a series of events from the 4th through the 13th centuries. We cannot assign a single date to it, but if there were one it would be 1054, the year each of these bodies excommunicated the other. The parting of the ways between Anglicanism and Roman Catholicism, likewise, was the result of events ranging for several centuries. If a single event had to be named, however, it would be Henry VIII's denial of papal authority in England in 1532.

The first authentic records of Christian churches in England date back to the early 3rd century, although there is evidence that the

Church had established itself there by at least the middle of the 2nd. By the 6th century a Celtic liturgy and tradition was widespread throughout the British Isles, and a strong influence from Eastern Orthodoxy was felt, particularly in the monasteries. In order to affirm the power of the papacy over that of Constantinople, in 597 Pope Gregory the Great sent Augustine, who would become the first Archbishop of Canterbury, to bring the British into the Roman fold. The next ten centuries saw repeated power struggles between the papacy and the English throne. While most of the continental states readily swore fealty to the Pope, England refused to do so until Pope Innocent III placed England under interdict in 1208. This meant that no ecclesiastical services, including burials, were allowed. Anyone violating the interdict was automatically excommunicated and deemed eternally damned. The interdict lasted for five years, while the decomposing bodies were literally stacked up outside the cemeteries. In 1213 King John Plantagenet yielded, submitting England to papal vassalage. For the next three centuries English kings would wrestle with papal power, but with no success

until the time of Henry VIII. He used John's submission as an argument against papal rights in England, claiming that since the fealty was obtained under duress it was invalid.

The Reformation was rooted in the writings of the radical 14th century English theologian John Wycliffe and those of his contemporary, the Czech John Hus. Both men condemned the abuses of the Church, believed in predestination, and proclaimed the Bible as the sole source of doctrine. The Protestant Reformation that had begun to seethe on the continent by the 16th century offended Henry VIII, who wrote works in opposition to it. It had a strong influence in Scotland, but was only weakly received in England, which largely remained faithful to the Roman Catholic Church.

Because the myth that Henry VIII founded the Church of England to get a divorce is so pervasive, in the next issue we will attempt to dispel it by going into some detail about his role in the English Reformation.

—*The Rev. Richard H. Lösch,
St. James' Church, Livingston,
Alabama*

WHAT IS TWELFTH NIGHT?

According to the tradition of the Church, the Magi arrived in Bethlehem on January 6th. That day is called "The Epiphany," a Greek word that means "showing forth" because it was on that day that the Christ Child was shown forth to the world. The eve of the Epiphany is the evening January 5th, the twelfth day of Christmas. That time, the evening and the night of the 5th is the Twelfth Night of Christmas. It is a time for the last Christmas festivities. It is a good time, for example, to take down one's Christmas tree in a festive spirit, to sing the last carols of Christmas, and to have special prayers in the home with a reading of the story of the Magi.

—*Taddled*

TRADITIONAL WORSHIP

"Knees on the ground –
Eyes on the Cross –
Hearts in Heaven."

—*Leonard L. Mitchell in
A New Conversation*

THESES from our Cathedral Door...

CRANMER ON PLURALISM



I wish I were convinced that the most credible sounding approach to pluralism were really the true one from the standpoint of traditional Christian faith.

The three responses to pluralism that we generally hear are these:

One, Christianity is an approach to ultimate truth that has no lock on reality. This is because it has been culturally, historically, and ethnically conditioned. It is worthwhile for those who practice it with integrity, but it is arrogant of Christians to will "their" truth upon non-Christians.

Two, Christ is the Way, the Truth and the Life, and all other ways to God are detours. We have a sacred duty to win the world to faith in Him.

Three, Christianity is unique and satisfying, but we can only offer it in the context of the world's common search for God. Give voice to your faith but do it respectfully and with the proviso that you may be wrong.

The third approach sounds right. It seems to combine personal conviction with meekness.

But, I am not sure the first Christians would have agreed, nor our missionaries in any epoch of the Church's history, nor the Reformers, nor the Wesley brothers, nor Bishop Hobart nor Bishop Meade nor even William Reed Huntington. If you got them all into one room – and we believe they now are in one Room – they would probably all choose the second approach.

Can we honestly interpret this Prayer Book Collect in any other sense?

O Almighty God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.

—The Very Rev. Paul F. M. Zahl,
Cathedral Church of the Advent,
Birmingham, Alabama

WALKING BEWILDERED IN THE LIGHT

The world grows terrible and
white,
And blinding white the breaking
day;
We walk bewildered in the light,
For something is too large for
sight,
And something much too plain to
say.
The Child that was ere worlds
begun
(...We need but walk a little way,
We need but see a latch
undone...)
The Child that played with moon
and sun
Is playing with a little hay.

—G. K. Chesterton, from
"The Wise Men" in *A Motley*
Wisdom (Nigel Forde)

THE ORDER OF ST. ANDREW

A Religious Order of men and
women, both married and single,
not living in community.
For information contact:

The Father or Mother General
The Order of Saint Andrew
2 Creighton Lane
Scarborough, NY 10510

(914) 941-1265; 762-0398
<http://www.osa-anglican.org>

THE CATHEDRAL CHURCH OF THE ADVENT

Birmingham, Alabama

HOST PARISH OF
THE ANGLICAN DIGEST



7:30 a.m., Holy Communion

9:00 a.m., Morning Prayer

1st & 3rd Sundays

Holy Communion

2nd & 4th Sundays

10:00 a.m., Christian Education

11:00 a.m., Holy Communion

1st & 3rd Sundays

Morning Prayer

2nd & 4th Sundays



The Very Rev. Dr. Paul F. M. Zahl

The Rev. Canon C. Frederick Barbee

Editor, The Anglican Digest

The Rev. Canon Thomas S. Hotchkiss

The Rev. Canon Joseph P. Warren

The Rev. Canon Richard J. Bradshaw

The Rev. Canon J. Thompson Brown

Dr. Stephen G. Schaeffer

Organist & Choirmaster

Gregory Hooker

Music Associate

ON BIRMINGHAM GREEN 205-251-2324



AND IN ALL PLACES



✻ **THE CHURCH OF ENGLAND** could pay as much as £23 million to clergy who leave the priesthood, resigning as a matter of conscience over the ordination of women. At the end of 1998, 377 priests had resigned. Under the Financial Provision Measure, priests have until 2004 to resign and claim benefits.

✻ **GROUND WAS BROKEN** for a new \$8.1 million church in Plano, Texas. Christ Church was founded just 14 years ago and now averages over 1,000 people attending services each Sunday. The Rev. David Roseberry is the rector.

✻ **AN EPISCOPAL REVIVAL** was held in northern Cincinnati. The Bishop of Southern Ohio was the preacher in the week-long tent meeting sponsored by St. Andrew's, Evanston, and the Church of the Redeemer, Hyde Park.

✻ **CARLISLE** is the only Cathedral in England to have a whole new ring of bells for the Millennium. The ten bells, costing £140,000, were "baptized" with the names of northern saints before being raised to the belfry.

✻ **TEN TEENS** from St. Paul's Cathedral, Peoria, Illinois, conducted a mission at St. Jude's Ranch for Children, overhauling St. Edward's cottage and taking each St. Jude resident on a shopping spree. The group raised the money for their air fare to Nevada and completed 20 hours each of volunteer activities.

✻ **THE JAPANESE AMBASSADOR** to England apologized at a service in Coventry Cathedral this fall for the suffering caused by the Japanese during World War II. It was the first time an official Japanese representative has spoken at a service of reconciliation at the Cathedral.

✻ **FATHERS WHO EAT DINNER** with their children, help them with their homework, and take them to Church and Sunday School greatly reduce the chances that they will smoke, drink, or use illegal drugs according to a study by the National Center of Addiction and Substance Abuse at Columbia University.

✻ **THE EPISCOPAL CONFERENCE** of the Deaf met this summer in

Birmingham, Alabama, using facilities of St. Stephen's Church and St. John's for the Deaf. The two congregations are across the street from each other and share a large parking lot. Activities included a day-long trip to Tusculum to visit Helen Keller's birthplace.

✦ **THE MORNING SERVICE** at a small Lancashire church came to a temporary halt this summer when the rector was struck speechless, having just discovered that the collection totaled £375,000. A local millionaire is believed to have placed around £220,000 in cash in the alms basin at St. James' Church, Clitheroe.

✦ **IT IS ENCOURAGING** to note the fiscal performance at the Episcopal Church Center in New York City following the misappropriation of funds by the former treasurer. Auditors gave the Church a clean bill of health and noted that finances were more than \$27 million ahead of last year because of wise investments and a balanced budget.

✦ **MAKES THE HEART SAD** to read in an Australian parish leaflet "No service on Christmas Day so that the rector may be with his family."

✦ **IN ST. ANNA'S CHAPEL** of St. Simeon's Episcopal Home, Tulsa, Oklahoma, the Rt. Rev. John Ashby serves as acolyte to the Chaplain for the Wednesday Eucharist each week. Bishop Ashby's mother-in-law is a resident of the home.

✦ **LAMBETH PALACE** is to be open to the public for much of the year 2000, entry to be by pre-booked tickets. The idea is the exploration and celebration of 2000 years of Christian history and the society which the Church has created, according to the Archbishop of Canterbury, whose home it is.

✦ **THE DEKOVEN CENTER**, Racine, Wisconsin, has been reacquired by the DeKoven Foundation after five years. Racine citizens contributed \$300,000 to a matching grant from the Johnson Way Fund to reclaim the Episcopal property after the failure of the Diocese of Milwaukee's housing project for senior citizens.

✦ **BISHOP BARBARA HARRIS**, Diocese of Massachusetts, was the preacher at a service marking the 25th anniversary of the illegal ordinations of eleven women in Philadelphia. All patriarchal references to God were eliminated and

the use of the word "Lord" was objected to by the officiants. The Nicene Creed was replaced by a feminist "Affirmation".

✻ THE EPISCOPAL CHURCH

Foundation has quadrupled its charitable assets under management between 1995 and 1998, increasing to nearly \$20 million through the foundation's ministry of gift planning which provides services to Episcopal organizations.

✻ MANY THANKS

to the anonymous Pass Along benefactor in Clarkesville, Georgia who sent us 10 books concerning Dame Julian of Norwich.

✻ THE CHAPEL DOORS

at the Monastery of St. John the Evangelist in Cambridge, Massachusetts, are opened before Morning Prayer and remain open until the end of Compline each day. Area residents and visitors are welcome to join the brothers in the Daily Offices, and the Eucharist. Telephone the guesthouse for the schedule of services 617-876-3037.

✻ **AFTER ALPHA...** a national seminar on Christian Formation for clergy, seminarians, and lay leaders will be held at St. Laurence's Church, Grapevine, Texas (near

the DFW airport). For information call 940-455-2397.

✻ THE 450TH ANNIVERSARY

of the Book of Common Prayer was celebrated with the introduction of the first Italian translation of the American Book of Common Prayer at St. James' Church, Florence, Italy.

✻ GOOD NEWS

concerning the Millennium Dome in London: the name "Spirit Zone" has been renamed "Faith Zone" and the Christian story will be the prominent one in the Zone. A Christian chaplaincy team will be on duty and Prayer Book prayers will be said twice daily and a full service conducted each Sunday.

✻ GOOD IDEA!

The Rev. Craig M. Kallio, rector of All Saints' Church, Western Springs, Illinois, publishes "Sermon Echoes" in each newsletter with a synopsis of that Sunday's sermon.

✻ CHURCH MUSICIANS

noted with interest at the most recent Royal Wedding that Prince Edward and his bride sang the hymns without resorting to a hymnal. They knew all of the words to "Let All the World in Ev'ry Corner Sing", "Love Divine, All Loves Excelling", and "Ye Holy Angels Bright". The rest of the congrega-

tion used the printed program for the texts.

✦ **A MIRACLE OF FORGIVENESS** took place this spring at Trinity Church Streetsville, Diocese of Toronto, when an 18-year-old high school student who had burned down the church building publicly apologized to the congregation, tithed his part-time income, and spent 200 hours of community service with the church.

✦ **SURREY'S OBERAMMERGAU:** 11,000 people flocked to rural Surrey this summer to see a six-hour play about the life of Christ on the grounds of the 100-acre Wintershall Estate near Guildford. The 250-strong cast was made up of volunteers recruited from area churches.

✦ **THE PUBLISHERS** of the popular church humor booklets, *Christian Crackers*, have a new book out, *Seldom a Dull Moment* (44 pages, 1.95) available from Phil Mason, 1 Whitney Road, Burton Latimer, Kettering, Northants. NN15 5SL, England. Proceeds will be used to raise funds for All Saints' Church, Kettering.

✦ **A TIP OF THE BIRETTA** to Grace Church, White Plains, New York, celebrating their 175th

anniversary; to Trinity Church, Pass Christian, Mississippi, on their 150th anniversary; to Charlotte Barth, retiring as parish secretary of St. Mark's Church, Beaumont, Texas, after 48 years of service; to Sister Lucy Mary, SSM, on the 55th anniversary of her life profession; and to Sister Stephanie Helen, Community of the Transfiguration, on the 50th anniversary of her life profession.

✦ **AND, FINALLY**, from the Church Times: Sherlock Holmes and Dr. Watson go camping. One night, Holmes awakes and nudges his faithful friend, "Watson, look up and tell me what you see." "I see millions of stars." Holmes: "What does that tell you?" Watson: "Astronomically, it tells me there are millions of galaxies, Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is 3:15 a.m. Theologically, I see that God is all-powerful. Meteorologically, I suspect that tomorrow will be a beautiful day. What does it tell you, Holmes?" Holmes: "Watson, my dear friend, that someone has stolen our tent."

✦ **KEEP THE FAITH** — and share it, too. Editor



Q. What do you get when you cross public radio with Christian orthodoxy?

A. The **MARS HILL AUDIO** *Journal*.

If you're not subscribing to our "audio magazine," here are some voices you missed on our 1999 tapes:

Vigen Guroian, on cultivating a moral imagination in children

James Tunstead Burtchaell, on how church-related colleges became secularized

Thomas Oden, on why the contemporary Church must learn from the early church

Edward J. Larson, on what really happened at the Scopes trial

Roger Lundin, on Emily Dickinson

Jill Pelaez Baumgaertner, on violence and the grotesque in Flannery O'Connor

Donald McCullough, on the religious rootedness of courtesy

Wendy Shalit, on the lost virtue of female modesty

Leon Podles, on why men are often alienated from Christianity

Dan Blazer, on the incomplete conversation between psychiatry and Christianity

CALL TODAY FOR A FREE SAMPLE ISSUE

1-800-331-6407



MARS HILL AUDIO

P.O. Box 7826, Charlottesville, Virginia 22906-7826
tapes@marshillaudio.org www.marshillaudio.org



DEATHS



✠ **THE REV. DONALD EUGENE BECKER**, 76, for thirty years vicar and later rector of St. Matthew's Church, Raytown, Missouri, and former editor of the diocesan newspaper.

✠ **THE REV. DAVID MEADE BERCAW**, 69, rector of St. John's Church, Hopewell, Virginia from 1966-1993.

✠ **THE RT. REV. CHARLES FRANCIS BOYNTON**, 93, retired Bishop Suffragan of the Diocese of New York, who later worked within the circle of the continuing churches.

✠ **THE REV. W. A. CHAMBERLAIN**, 94, rector of St. Paul's Church, Franklin, New York for 13 years.

✠ **THE REV. GEORGE FLEMING DUTTON**, 81, rector of churches in New York, Pennsylvania, and Massachusetts.

✠ **NANCY HARRIS**, 62, dean of the Diocesan School of Theology in Seattle from 1979-1993.

✠ **THE RT. REV. CORNELIUS GOSNELL**, 91, Bishop of the Diocese of West Texas from 1969-1977.

✠ **THE REV. ROBERT H. GREENFIELD**, SSJE, in the twelfth

year of his religious profession.

✠ **POLLY HAMLIN**, 86, librarian of Christ Church Cathedral, Cincinnati, Ohio.

✠ **THE REV. L. DENVER HART**, 44, senior associate rector of St. Bartholomew's Church, Park Avenue, New York City.

✠ **ELEANOR E. LANGLOIS**, 84, American Representative of the Society of King Charles the Martyr.

✠ **SISTER MARY JULIAN**, SPB, 82, Masite, South Africa, missionary from Burnham Abbey.

✠ **BRENDA MOORE**, 56, wife of the Rt. Rev. Paul Moore, Jr., retired Bishop of New York City.

✠ **GEORGE DOUGLAS WARD**, 76, who helped save St. Andrew's Church, Marble Dale, Connecticut, after it had been condemned in 1990.

✠ **MEREDITH THAYER**, 52, active churchwoman and long-time reviewer of children's books for the Rhode Island Episcopalian.

✠ **REMBERT HENRY WILLIAMS, JR.**, 74, devout communicant and a member of one of the founding families of St. Anne's Church, Millington, Tennessee.

Kanuga celebrations: Christmas...youth... vestries...Jesus our Center...icons

Christmas at Kanuga, December 20-26 – Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas program, including an opportunity to serve the needy.

Winterlight 24, December 27 - January 1, 2000 – for grades 9-12. Coordinators: Kathy Rock Pfister, Penn Perry. Musician: Fran McKendree.

Vestry Conference, January 7-9, 2000 – Vestries learn from program leaders and each other, leave with tangible results. LaRue Downing, Stan Hubbard.

Bowen Conference: Celebrating Jesus, Our Center: The Episcopal Church at the Millennium, March 13-16, 2000 – Keynoters: Frank Griswold, Presiding Bishop of the Episcopal Church; Stanley Hauerwas, Duke University Divinity School; Denise Ackerman, a South African theologian who spoke at the 1998 Lambeth Conference.

Iconography: Windows to the Heavenly World, April 1-8, 2000 – complete an icon, instruction by Louise Shipps. Prayer and meditation led by John Peterson, Secretary General of the worldwide Anglican Communion. Painting experience not required.

Post Office Box 250, Dept. AD
Hendersonville, NC 28793-0250
Telephone 828-692-9136
Fax 828-696-3589
E-mail info@kanuga.org
www.kanuga.org

Kanuga
CONFERENCES, INC.
AN EPISCOPAL
CENTER





As Christians we are not protected from the challenges and the disputes of the world, and we should not be looking for an easy ride! What we do have, however, is an extra gift as we face the questions and the troubles. We have the gift of the infant Christ, a symbol of humility, of vulnerability, of openness; and we have the message of the angel who invites us to Bethlehem, to the House of Bread, "Do not be afraid." We must wrestle with the world and all its questions, but if we are determined to continue to walk side by side to the manger, humble and open in our journeying, we will be walking



in the Spirit, and we have nothing of which to be afraid.

—The Archbishop of Canterbury

OVERHEARD IN THE VESTRY

"The congregation is quite thin this morning," said the Bishop. "Did you tell them I was preaching?" "No, Bishop," replied the Rector. "But you know how these things get out."

—Christian Crackers

LOYALTY

"The Prayer Book became the rule of faith of our church, its language has become a part of our speech: its subconscious influence has perhaps been deeper even than the conscious loyalties it has evoked. Above all, let it be remembered, the Prayer Book was the work of (those) who cared for God and the worship of God."

—Archbishop Ramsey



"Fax this list to Santa Claus, e-mail this one to God, and I want to talk direct to Grandma."

STEWARDS

Those who have the privilege of leading the worship of the Church in the words of the Book of Common Prayer will always know themselves as "the ministers and stewards of thy mysteries" and not as the managers of some Spirit Shop catering to popular religious tastes and feelings.

—The Bishop of London

Musicians from
The Choir of
The Cathedral Church
of the Advent
Birmingham, Alabama

Love Came Down At Christmas
♦ ♦ ♦

and
Emmanuel
from the Choral Ensemble of the
Advent Episcopal Day School

Order from:
Episcopal Book Store
2215 8th Avenue North
Birmingham AL 35205
(205) 323-2959 or epistbook@aol.com

CD	\$16
Cassette	\$11
Shipping (per item)	\$4

We accept MC, VISA, & American Express
Please include name, address, & phone number

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION, ECUSA, is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: Fr. David, OSF, Guardian and Novice Master, 210 Ashantilly St., St. Simons Island, GA 31522.

THE ANGLICAN BOOKSTORE



Mother Teresa: A Life of Love; Elaine Murray Stone, an award-winning author of sixteen books for adults and children, tells the inspiring story of the most revered and loved woman of our times and the incredible story of how God blessed the Missionaries of Charity, which Mother Teresa founded, and how their work spread around the world.

Item PP11 (softbound, 108 pp, bibliography) \$9

How to Grow a Young Reader: Books from Every Age for Readers of Every Age (updated and expanded edition), edited by Kathryn Lindekoog and Ranelda Mack Hunsicker.

- How do I choose the right book for my child?
- Which books are valuable and which are a waste of time?
- In an age of television and the Internet, how can I instill a love of reading in my children?

In this definitive guide to children's literature, Lindskoog and Hunsicker examine more than 1800 books from classics to biographies, mysteries to humor, poetry to audio books and multimedia resources.

Item H161 (softbound, 391 pp, notes, indexes) \$15



The Old Testament & the Significance of Jesus, by Fredrick C. Holmgren, Research Professor of Old Testament at North Park Theological Seminary. Chicago. Foreword by Walter Brueggemann of the Columbia Theological Seminary. "... Holmgren has brought his years of thoughtful interpretation of the Old Testament to a climax in a work that goes right to the central issues for the Church's

appropriation of the Old Testament." – Patrick D. Miller, Princeton Theological Seminary

Item E519 (softbound, 204 pp, indexes) \$16



ADVENT
CHRISTMAS
EPIPHANY



(order form over)



THE ANGLICAN BOOKSTORE

To order books by mail, complete the form below and mail to The Anglican Bookstore, 805 County Road 102, Eureka Springs, AR 72632-9705; to order by phone, please have your credit card ready and call 1-800-572-7929 or (501) 253-9701, or FAX (501) 253-1277. Please allow six to eight weeks for delivery.

Ordered by:

Name - please print

Address - please print

City, State/Province, Country, Postal Code - please print

Method of Payment: ☐ Check or MO enclosed

☐ American Express ☐ Discover ☐ MasterCard ☐ Visa

Card Number

Expiration Date

Signature - if using credit card

Telephone number

Quantity	Title	Item #	Price	Amount
Sub-total				
Arkansas residents add 4.625% sales tax; Canadian address add 7% GST				
For orders shipped outside the U.S. please add \$1.00 per item				
TOTAL REMITTED				

☐ Check here if you wish another order form.

We will gladly send books to others as a gift. Just enclose appropriate instructions.

CHRISTMAS DAY. THE FAMILY SITTING



In the days of Caesar Augustus

There went forth this decree:

Si quis rectus et justus

Liveth in Galilee,

Let him go up to Jerusalem

And pay his scot to me.

There are passed one after the
other

Christmases fifty-three,

Since I sat here with my mother

And heard the great decree:

How they went up to Jerusalem

Out of Galilee.

They have passed one after the
other;

Father and mother died,

Brother and sister and brother

Taken and sanctified.

I am left alone in the sitting,

With none to sit beside.

On the fly-leaves of these old
prayer-books

The childish writings fade,

Which show that once they were
their books

In the days when prayer was
made

For other kings and princesses,

William and Adelaide.

Cotton-wool letters on scarlet,

All the ancient lore,

Tell how the chieftains starlit

To Bethlehem came to adore;

To hail Him King in the manger,

Wonderful Counsellor.

The bells ring out in the steeple

The gladness of erstwhile,

And the children of other people

Are walking up the aisle;

They brush my elbow in passing,

Some turn to give me a smile.

Is the almond-blossom bitter?

Is the grasshopper heavy to bear?

Christ make me happier, fitter

To go to my own over there:

Jerusalem the Golden,

What bliss beyond compare!

My Lord, where I have offended

Do thou forgive it me.

That so when, all being ended,

I hear Thy last decree,

I may go up to Jerusalem

Out of Galilee.

—John Meade Falkner, 1858-1922

WHAT'S IN A NAME?

Most Prayer Books refer to the holy day marked for 1 January as the Feast of the Holy Name. Historically, this marks the eighth day after birth when a Jewish child would be circumcised and named. Our tradition sees this naming ceremony as part of the baptismal liturgy. Although birth certificates may have already been filed away, it is at our baptism we hear words to the effect of "Name this child". Scripture reminds us that Mary was told to name him "Jesus", for he would save his people from their sins. Thus his name, and thus our salvation. Many Anglicans use the Jesus Prayer as their devotion and often at times of contemplation or anxiety repeat over and over the Name that "is above all names". Jesus, Son of God, have mercy on me a Sinner.

Our names are sacred!

How awful it is when people, even Christians, try to label us with other 'names' at times of conflict or confrontation. We fling these 'names' at people in a spirit unbecoming a follower of Jesus. Some of these labels have surfaced post Lambeth 1998, on many 'sides' of

issues, and are often unfair. 'He is a literalist or 'she is a liberal' comes from the lips of, often, angry people, unable to see their fellow Christian or neighbour as God sees them; as sacred. Our harsh, and often uniformed, judgements can be very hurtful and costly. Labels are often misdirected. Who can peek into the soul of another?

So, rather than labels, let us pledge this New Year's Day, the day on which we hallow the Name of Jesus, to honour the names given to each of us at our baptism. From that starting point may true understanding, listening, and dialogue flow, just as the water flowed at our baptism.

As the Divine Praises echo, let us say:

*Blessed be God,
Blessed be His Holy Name,
Blessed be Jesus Christ,
True God and true man,
Blessed be the name of Jesus!*

—Canon James M. Rosenthal
in Anglican World





HILLSPEAKING

Patient Wife and I are fully prepared to be grumpy old octogenarian non-celebrants of the millennial foofaraw planned for December 31, 1999 and January 1, 2000.

We, along with our older son, are holdouts for the proper observance of the arrival of the next millennium a year hence.

We envision ourselves standing outside the Twin Barns in the ice and snow and sleet and freezing rain (our friendly TV weatherman calls it "winter mix") at midnight New Year's Eve '00 ready to ring Hillspeak's old farm bell to usher in the Third Millennium.

It will probably be a case of Swindells *contra mundum*.

Anno Domini 2001 will hold special meaning for Patient Wife and me because in that year, God willing, we shall celebrate our sixtieth wedding anniversary, and I will have been retired as a Captain of Marines twice as long as I was on active duty (World War II and Korea).

Anno Domini 2000, on the other hand, holds special significance for Hillspeak because it will mark

the fortieth anniversary of the arrival of the Father Founder and his colleagues at the Silver Cloud Ranch on Grindstone Mountain in the Arkansas Ozarks – "these lovely parts," to quote Father Foland – now known as Hillspeak.

And whether it is AD 2000 or AD 2001, it will make little difference to Grindstone Mountain when – or even if – the next millennium's arrival is celebrated.

–The Trustees' Warden

SIMPLICITY

O God, may we simplify our lives that we be not so concerned with unimportant things that we miss the real thing. Open our eyes to him who is already among us, and who will come again into our midst on Christmas, that we may see his brightness, even in the dim surroundings, and recognize his greatness even in his weakness. Give us this second sight, O God, that our lives may be saved from meaninglessness and sin.

–Theodore Parker Ferris,
Rector, Trinity Church,
Boston (1942-72)



Photo courtesy of
Northwest Arkansas Times
See page 16